



FINDINGS

OCTOBER 1957



Christian education a distinctive mark of the Church in 1957

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Letters:

• A Way of Life

We hear much about the "conditions" for the Seabury Series. I have tried to translate these "conditions" into attitudes and commitments which a parish should hold if it is to work effectively with these materials. We would do well to consider the "new curriculum" not so much a program as a way of life for the total parish. With this in mind, there are three fundamental attitudes on which the "curriculum" depends.

First, the whole parish must be seen as a center of Redemptive Life. Every group, from nursery to vestry and Woman's Auxiliary, offers opportunity for living in such relationship; we learn what it is to hurt and to be hurt, to forgive and to be forgiven, to love and to receive love, and our mutual need for the divine love of God. From this experience we begin to comprehend that the Church is indeed the Body of Christ, the instrument through which the Holy Spirit works for reconciliation and healing. When forgiveness and grace are alive in a parish, the new educational "program" will be a natural adjunct or ally.

Second, persons are more important than programs, services, and institutions. All our organizations exist to be instruments through which God's love is revealed through persons. Persons are not to be used, even for the sake of the Church. This concern for persons alters our ideas of the methods we use in teaching and in conducting meetings and in making decisions. God is trying to speak through every man, woman, and child. Our task is to help call forth a creative response from others, just as we need them in order to make our own creative response to God. Teachers become learners, and pupils become teachers.

Third, we need to change our conception of the laity. "The difference between laity and clergy is one of function, not status," as Hendrik Kraemer of the World Council of Churches tells us. All are called by God to be the Church and to share the same purpose: "the increase among men of the love of God and man," in Richard Niebuhr's words. This requires of the laity some theological understanding and a willingness to measure all programs against this understanding.

When a parish adopts these standards

as its own, it is ready to embark on the "new curriculum," and it will find that the Seabury Series will help to translate these standards into accomplished facts in its own life.

Betty Musser
Church of St. John the Evangelist
St. Paul, Minn.

• We Goofed!

On page 33 of your booklet *A Guide for Leaders of Parents' Classes* it states: "If your group is a very large one . . . it will be very difficult for you to carry out this kind of operation. Suggestions which may be of help to you will be found in the section of this guide entitled 'Size of the Class.'"

Referring to that section, I find on page 30 the following: "Special planning and techniques will have to be employed for involving a large group and keeping them involved. Suggestions for doing this are found in the section entitled 'Planning the Sessions.'"

I am unable to find a section entitled "Planning the Sessions" in the booklet, and I desperately need all the special planning and techniques that are available for a large group. My parents' class varies between sixty-five and one-hundred per session. I am familiar with

the normal techniques, but if there are any especially designed for large groups, I could certainly use them. . . .

Jack H. Yesner
Catonsville, Md.

Editor's Reply: You are quite right—there is no section "Planning the Sessions" in *A Guide for Leaders of Parents' Classes*. The paragraph referred to is in the section titled "Follow-up: Planning Week by Week" starting on the bottom of page 36, but it doesn't add much.

A class membership of well over fifty certainly complicates the leader's problems. Are you familiar with the manuals suggested on page 13 of the *Guide*? The two Bergevin and Morris pamphlets (\$1.45 each from Seabury Press) clarify details of the problems. *New Ways to Better Meetings* (Viking Press, \$2.95) may be more helpful in suggesting techniques to meet your problems. *New Ways* should be in your public library if your church does not have a copy.

Thank you for calling us on this mistake. It will be corrected in the next edition.

• A Reassuring Experience

Our experience may reassure those who wonder how effective the Seabury Series is in teaching religion.

One Sunday morning, our fifth-grade class was discussing Gene Autry's ten-point code of honor for cowboys. Soon the class was hunting in the Bible, Prayer Book, and Hymnal for religious

REQUESTS FROM THE EDITOR

FINDINGS is in great need of photographs illustrating every phase of Christian education—in worship and in church school classes, in parents' classes and other adult groups, in young people's activities, and in family life. Pictures of Parish Life Conferences, Parish Life Missions, leadership training sessions, vestry meetings, Woman's Auxiliary and men's club meetings, and so forth, are also wanted. Send us clear glossy prints, 5 x 7 or 8 x 10 inches in size. Please make them a gift to FINDINGS;

we may not be able to use them immediately, but we do want them on hand when we can use them. Please identify your parish and the nature of the group, and indicate whether we should acknowledge the name of the photographer.

You can also help by letting us know what kind of articles you would like in FINDINGS and by writing a "Letter to the Editor" if you want to support or to challenge what was said in one of our articles.

R.U.S.

parallels. They found the Ten Commandments, the Golden Rule and other parts of the Sermon on the Mount, St. Paul's chapter on Christian love, the Parable of the Good Samaritan, and several hymns.

One girl, in what seemed to be a totally irrelevant remark, told a story about Uncle Scrooge (a Walt Disney character). However, a discussion of Uncle Scrooge's miserly quest for material wealth led to a profitable session discussing material vs. spiritual happiness, Christian giving (as reflected in the Offertory sentences in the Prayer Book), and a reading of the Parable of the Widow's Mite.

The Seabury Series does put demands on teachers and parents, but our efforts are well regarded. It is a thrilling experience to be privileged to take part in this challenging and interesting new approach to Christian education.

Henry and Nell Reath
St. Paul's Church
Chestnut Hill, Pa.

● Standards of Modern Times

I have just finished reading your May issue of FINDINGS. I will say that I like your magazine very much. I am sure that its well-written articles and ideas will do much to help religious workers and others to bring their work up to standards of these modern times. I particularly like the article suggesting more men teachers in Sunday school. I am sure that they would add interest and zest to the work. As a former Sunday school teacher—over forty years ago!—I have viewed with interest the changes in method and administration during the ensuing years. I am sure that many of these changes are for the best.

Grace Imogen Gish
Roanoke, Va.

FINDINGS

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FINDINGS

Contents for October 1957

Volume 5, Number 8

ARTICLES

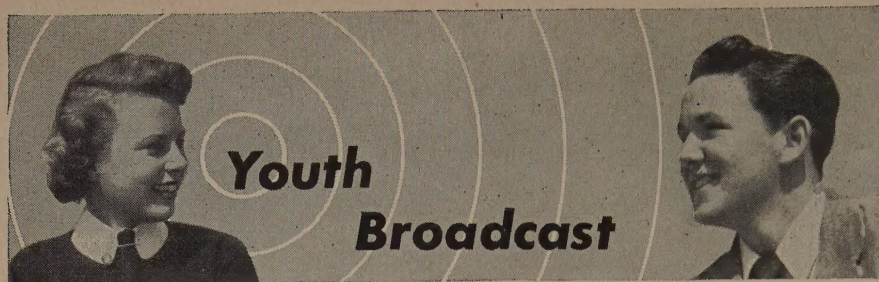
- 5 **As teachers listen, children learn** is demonstrated convincingly by Jane A. Buchanan, who deals with the obstacles that stand in the way of constructive listening and suggests how to improve this art.
- 7 **Keep score by the airplanes** to determine how interesting and effective your church school really is. George H. Soule documents this thesis in an exciting record of what is happening at the Church of the Redeemer, Springfield, Pa.
- 11 **Department endorses weekday Christian education** and makes plans to prepare recommendations for suitable curriculum materials for weekday church schools.
- 12 **How to lead discussions with junior-high-school students** is told by Ruth Cheney for the benefit of leaders who doubt their ability to teach early teenagers by this method.
- 14 **Arranging the preschool room**, when space is at a premium and when the room has to be shared with other groups, calls for patience and imagination, but the results can be highly satisfactory. Mary J. Pyburn writes out of her own experience with such problems.
- 16 **Channels and opportunities for adult education** already exist in most parishes and missions, according to Emma Lou Benignus. The need is not so much to create new channels as to use effectively those which are in existence now.

DEPARTMENTS

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- 18 **Speaking of Books**
- 20 **What the Church is teaching week by week:** commentary on the propers and the lections for November.
- 22 **Items:** Mrs. Leonard Thornton new executive secretary of Children's Division • February meetings in Omaha instead of Cincinnati • Adult education conferences in San Diego and Chicago.

Cover picture: Mrs. G. Barron Mallory, fourth-grade teacher and mother of four children in the church school of Christ Church, Rye, N.Y., is shown placing The Faith of the Church into the metal box for the cornerstone of the church's new educational building. Readers will recognize The Episcopal Church and Its Work, another volume in THE CHURCH'S TEACHING, lying on the table, along with two parents' manuals in the Seabury Series. All these and Preview 1957-1958 were chosen, says the Rev. Wendell Phillips, rector, because they would represent to future generations the emphasis of the Episcopal Church at this point in history, an emphasis Christ Church parish shares with enthusiasm. (Photograph by Porto)

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Programs and Topics for Young People

The new Youth Fellowship Kit, which is the fifteenth volume to be released annually by The Westminster Press, Philadelphia, contains twenty-nine study and discussion topics, a workshop, worship and recreation materials, and a one-act play. Six editors have assembled writings of twenty-eight authors for publication in this handbook. The price of Volume 15 is \$3.50. The Youth Fellowship Kit is prepared primarily for Presbyterian youth. However, groups in other communions have used it and have commended it to others.

The new Youth Fellowship Kit has a new look. The type is large and easy to read, and the editors have issued this word of warning: "These materials are not for the last minute pick up kind of meeting! They must be planned ahead of time."

Topics are classified according to Christian Faith, Witness, Outreach, Citizenship, and Fellowship. There is a section on Worship and Drama, another on Recreation. The workshop is on the life of Christ. Many of the topics can be used in more than one meeting, and there is enough material in the Youth Fellowship Kit for a full year of youth programs.

Faith, Outreach, and Citizenship

Among the six topics in the Faith section, one deals with "Personal Devotions." It is set up for "straight" discussion. Following an examination of the nature and method of devotion, the topic is concluded with an experimental study of the Sulpician method.

In the Witness section there is a provocative topic, "Who's a Cheater?" The leader is advised to set forth the problem of cheating, lead a discussion based on the question, "How honest are you," introduce a skit "The Cheaters," and lead the group through the final section which includes a Bible study and suggestions for worship.

The problems of desegregation are dealt with in three topics: "Neighbors and Walls in Housing" (Outreach), "Operation Desegregation" and "The Education of Joe Barbour" (Citizen-

ship). A one-act play, which portrays a family caught up in one of the severe problems facing the Negro American, is included in the kit.

Fellowship

In the Fellowship section, the topic "Latter-Day Saints" may be worth the price of the whole kit in some areas of this country. Discussion is to be initiated by an interview skit in which a young Mormon presents his beliefs in a manner that paralyzes many inquirers. After the skit, there are suggestions for a discussion which will show young people how to put the right questions to similar informers.

Worship and Recreation

A variety of worship services, with directions for planning "your own service," are included in the Worship section. Several prayers from the Book of Common Prayer are quoted, and the Gloria in excelsis is adapted for use in a suggested service. The Recreation section is subtitled "Tons of Good Times!" It includes a collection of games of the world, a group of mixers, and a Christmas Carol Festival.

Techniques

An Interest-Finder Chart, similar to a popular feature in the 1956 edition of the kit, is noteworthy. Several techniques are suggested for presenting the topics. They range from straight discussion to panels, role-playing, skits, and meetings based on recordings and films. Reading lists include a number of books by Anglican authors.

The editors urge all users to plan ahead. They also state that a young person should be the leader for each topic, that he must make preparation before presentation, that meetings should be scheduled on the calendar for weeks and months to come, and that the adult adviser is not to do the things young people can do for themselves. Their own officers and committees "will be eager to take the leadership" if the adult adviser is "only an adviser."

Subscribers who use the Episcopal Young Churchmen's Notebook as a portable file for youth programs, and who also like to use the Youth Fellowship Kit, may want to tear the pages out

(they are perforated), punch them for looseleaf rings, and include some or all of the topics in the program areas of the EYC Notebook. The Workshop can be entered in the Faith or Witness sections, and the one-act play can be classified with the Citizenship study guides.

An EYC Notebook Review

The Episcopal Young Churchmen's Notebook is in the second calendar year of publication. Materials in the EYC Notebook are classified according to Worship, Faith, Witness, Outreach, Citizenship, Fellowship, and Recreation. In the first two of the three installments to be released in the 1957 edition, material enough for thirty-two youth-group programs has already been delivered to subscribers.

Thirty-Two Programs

There are at least five programs in the topic called "Choose Life—Through Prayer." Two more can be built out of the "Holy Communion for All Young Churchmen" guide. The new "Why I Am an Episcopalian" study has enough material for more than five sessions. These programs are all in the Worship section. Eight group Bible study programs on "Discipleship" are available in the Faith section. Four programs on "Teenagers and Parents" and two more on the "Night Out" story (this can be used as a skit) are in the Witness section. The topic "Can Youth Participate in the Ministry of Reconciliation?" is set up for three sessions in the Outreach section. Enough material for three programs is available with the story "They Don't Fit" in the Fellowship section. A great deal of material for worship services is available in the Notebook. The Recreation section contains descriptions of a number of games through which the most lethargic can enter into group enjoyment. Four drama services, "Ambassador of Fire," "On the Eve of Holy Week," "The People Were in Expectation," and "Turn Unto the Lord," all by Harold Bassage, are available from The Seabury Press. (See "Speaking of Books" in the September FINDINGS for reviews.)

Techniques from the EYC Notebook for presenting programs include discussions (open forums, brainstorming, buzz groups, panels), role-playing, stories which are usable as skits, workshops, a symposium, and lectures. Some programs are based on films and filmstrips.

As in the case of the Youth Fellowship Kit, the EYC Notebook materials "are not for the last minute pick up kind of meeting! They must be planned ahead of time."

—RICHARD L. HARBOUR

Not even the clutter of a parish-house kitchen distracts the attention of these boys or their teacher. Someone is saying something important.



The director of Christian education at St. Matthew's Church, Pacific Palisades, Calif., makes a strong argument for the neglected art of listening. The discovery she has made is that . . .

As Teachers Listen, Children Learn

by Jane A. Buchanan

NONE of the old adages has more to say to the church school teacher than the well-worn, "Speech is silver, but silence is golden." The kind of silence on the part of the teacher that denotes real, attentive listening usually accomplishes more of significance in the way of truly Christian education than many, many words. We all appreciate a good listener, but nowhere is he more valuable than in the role of church school teacher—and perhaps there is no place where it is more difficult really to listen.

Most of us approach teaching in the hope that we will be able to impart something to our class that will be of real and lasting benefit to them—something they will look back upon as one of the most meaningful experiences of their lives. It is easy to become so busy passing on a bit of information which has become meaningful to *us*—the life of Christ, or a bit of Church history, or an appreciation of the sacraments—we forget that the real gift, the close, personal relationship with the redeeming God, is not ours to give. We are there to set the stage, to try to bring the Gospel to bear on the immediate situation in which our children find themselves, in such a way that they will be encouraged and enabled to respond in love and self-commitment.

A good part of this job of setting the stage is accomplished by the teacher who is less concerned with what he has to say than with what the children have to say. Most of us, unfortunately, prefer the feeling of satisfaction that comes when we have been listened to, when we have presented eloquently and

well some piece of the Christian message which is especially meaningful to us, and have been rewarded with the rapt attention of the class. Perhaps they listen out of real interest, or out of a desire to please the teacher, or even out of fear of the consequences if they don't, but we come away with the feeling, "That was a good class. I really got something over to them today." Actually, it may be that very little real learning has taken place, but the teacher feels satisfied because the children listened when he talked.

It's not easy to trade in this feeling of satisfaction for the one of doubt which so many teachers feel after a class in which the children have done most of the talking. "I'm not sure I taught them anything today" is the oft-spoken comment of the teacher who has done a really fine job and doesn't know it. But if we're going to get near Johnny with the Christian Gospel, we're sometimes going to have to listen to a garbled account of his grandmother's trip to Des Moines when we would rather get on with the subject, even if we do come away feeling somewhat dissatisfied with our "accomplishments." There's little use trying to convince Johnny that we really care about him if we prove the opposite by refusing to listen to him.

There is a second thing which stands in the way of the teacher's listening on many occasions—fear: fear that we'll lose control of the class, or fear that all conversation not strictly "religious" has no place in a church school class, or fear that if we allow Johnny to talk about Grandma's trip to Des Moines we're not really doing our job. Like most fear, this one is

... Most of us have to train ourselves to listen.

founded on misunderstanding, the failure to understand what the job of the church school teacher is and how it is accomplished.

A third reason why many church school teachers do not take time out to listen to their pupils is the pressure of time. Most of us have less than an hour with these children one day a week for forty weeks or less each year. How *can* we listen to Johnny and his story when there is so much to be done and so little time in which to do it? The answer lies in the fact that *in the very act of listening we are teaching* and probably teaching more effectively than at other times. We are teaching that God really cares about what is important to Johnny and that nothing is too insignificant to warrant His attention. This is a vital part of the Christian message, and it is taught not by saying it but by doing it.

This business of listening, then, accomplishes two purposes. It informs the teacher about the immediate circumstances with which his children are involved, thereby enabling him to plan more effective lessons, and at the same time it actually performs a teaching task in itself. I recently walked in on a class which illustrated this. On this particular Sunday, the class consisted of two adults and one pupil. Teacher and observer had arrived to find that only one member of their class had showed up that morning. Not to be defeated by lack of numbers, the teachers went ahead with the topic, which on this occasion had to do with honesty. They had succeeded so well in previous sessions in setting up an atmosphere of freedom and confidence, that the one lad in the class seemed to be not in the least self-conscious about being the only student with two teachers, and, when I walked in, he was telling them about an instance of what seemed to him dishonesty on the part of his own father—an incident that had occurred over a year ago and had been worrying him all this time.

The teachers offered no pat answers but listened so attentively that the child was encouraged to explore this incident as he had never been able to do before, and to consider what it meant to his father and what it meant to him. As the teachers wrestled the problem with him, the conversation turned to the need for forgiveness within families, on the part of both children and parents. It seemed quite evident that the boy saw for the first time that forgiveness has to do with the very relationships in which he is involved right now, and that he is both forgiver and forgiven. When the class period was over, teachers and pupil agreed that nothing that was said in that class or any other would ever go beyond the walls of the classroom. That boy knows as he never did before that the Church is to be trusted and that it cares about his problems and how he feels about them.

That was one of the most fruitful classes I have ever seen, and its value lay not in what the teachers said but in *how* they listened. While they were listening, the boy was learning, and it was only because in the past they had listened with real interest and concern, and without judging, that the climate had been

established in which the boy was free now to talk.

Strangely enough, most of us have to train ourselves to listen. Unless we use some means of checking up on ourselves, it's all too easy to become less and less conscious of the number of times we fail in this regard. A tape recorder is a great help for this. Hearing a session played back reveals the instances we failed to listen and, by making us more conscious of the necessity of listening, is a very real help in improving teaching technique.

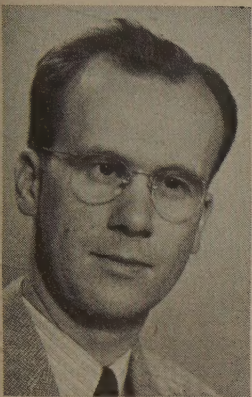
Lacking a tape recorder, another helpful device is that of attempting to write a complete account of everything that was said and done in the class session as nearly word for word as possible. Of course it's impossible to remember every word, but it's astonishing how much it is possible to remember. The written account of a class is much easier to evaluate than unwritten impressions, and the attempt to recall everything that was said is in itself a device for training us to pay greater attention to what the children say in class.

The teacher who has a good observer is especially fortunate, of course. As the observer catches remarks not heard by the teacher, or notices instances in which the teacher cut off a child or obviously did not understand what he said, and is able to bring these incidents to the teacher's attention, the teacher grows in his ability to listen attentively.

It's also a good idea for the teacher, using a technique called *reflection*, to check on what he thinks he hears. Reflection is nothing more than saying back to the child what the teacher thinks he means. It's so easy to jump to conclusions about what a child is really saying, and thus to miss his meaning entirely. I was teaching a class of fourth-graders recently when one little girl made the remark, "Sometimes I'm not really sure God is there." Within the context in which it was said, I immediately thought she meant that, because she couldn't see God, she sometimes doubted His existence. My mind immediately went busily to work on how this problem might be dealt with in the next session of the class, but when I said to her, "You sometimes wonder whether God is really there," she replied, "Yes, I caught a lizard yesterday, and we were going to keep him for a pet, and he got away. I prayed and prayed for him to come back, but he never did." This was a different problem entirely, and had I not reflected to her what she had said, thereby encouraging further explanation and checking on my own understanding, I would have been completely off the track. It's always a good idea to check on what you think you've heard.

Of all the means at our disposal for the accomplishment of our task in the church school, none is more effective or more necessary than this one of careful, attentive listening. In the very moments when we are listening, some of the best teaching is being done. So much of the time children have to fight for the right to be heard. If we can make their church school classes the sort of place where they are heard gladly, by teachers who make an art of listening and who remember that in the very act of listening they do most of their best teaching, then will the Gospel begin to live in their lives.

Keep Score by the Airplanes



The remarkable progress made by the Church of the Redeemer, Springfield, Delaware County, Pa., in developing a parishwide interest in Christian education is described by its church school superintendent.

by George H. Soule

A CHURCH school can evaluate its work by the number of paper airplanes seen cruising around the airways of the parish house. They reveal a lack of interest in what is going on in the classroom. Fortunately, we don't see as many planes as formerly, thanks to the growing interest our new Christian education program has generated in our parish.

We are beginning our third year with the Seabury curriculum. It is an exciting experience for the staff, and gratifying results can be seen already among our children, young people, and adults.

Our progress in Christian education began with the initiation of the family service—introduced for practical purposes. The family service relieved overcrowding at eleven and permitted parents with small children to come to church during the church school period. The service was arranged so that children could stay with their parents for awhile, and then go out for classes without the embarrassment that grown-ups usually suffer when their children seem to be the only ones in church who are noisy and acting up.

Then the overcrowding led to "double sessions" of church school; classes were held at 9:30 and 11:00, and both services became family services.

Meanwhile, by the force of his own spiritual leadership, our rector was directing all the energies of the parish toward some expression of the true meaning of Christianity. The two women's groups, a generation apart, merged to become one Auxiliary. The Men's Club, after being an undenominational so-

cial group for about a quarter of a century, "joined the Church." Such tradition-breaking was not quickly accepted by everyone. To some, the hopes that were gained seemed a poor exchange for memories that were lost.

Impact of Seabury Curriculum

Then came the Seabury curriculum, with an impact not only on children of the first, fourth, and seventh grades, where it was introduced in 1955, but on adults, too. People who had had little concern for Christian education, for themselves or anyone else, suddenly began to express strong opinions about the way their children, or other people's, were being taught. The rector had selected a nucleus of about fifty lay leaders, mostly married couples with children, to attend Parish Life Conferences. Many of these persons were needed to staff the church school, but a few remained as leaven for the parents' class and the rest of the parish.

Some others who had not been to the conferences caught the enthusiasm, and, by the fall of 1955, a real spiritual revolution gripped our parish. The boys' choir was revived. A group of thespian-minded adults undertook the prodigious task of producing a full-scale Passion play the Sunday after Easter. (The play was repeated this year.)

Both men's and women's organizations began to be concerned with Christian teaching as well as money-raising and social activities. During Lent each

A suburban Philadelphia parish, bursting at its seams, found new spiritual vistas as families began to pray and study together.

year we have had well-attended schools of religion led by Dr. Robert McNair of the Philadelphia Divinity School and Dr. J. V. L. Casserley of General Theological Seminary. Spiritual vistas opened up without shutting off the usual activities of healthy American families. For some, it became the center about which the rest of their lives revolved.

Reliving Early Christendom

We hope that Christian teaching is coming to us and our children just as it came to the little group of people in Palestine during the early part of the first century. Those early Christians had the personal experience of knowing Jesus Christ as a man and as the Son of God. We hope that we are beginning to see for ourselves that God is with us today, just as Jesus was with that little group of first-century Christians. We are continuing to go about our daily twentieth-century lives, but we are also sharing spiritual experience together. And we hope our children are doing the same, at each age and as they go from one age to the next.

In meetings of parents and teachers, we maintain that Christian education starts at home. From infancy a child learns about love and faith and prayer, first without words, and then in simple family talk, in children's hymns and prayers. He may play with Noah's Ark. He may learn about Christmas as the birthday of a wonderful baby called Jesus, who loves every person and every created thing. The Lord as a shepherd who cares for soft, woolly lambs is understandable to a child who loves them too. God the Father has special appeal to a child, whether he has a fine father of his own or longs for one he has never known.

How Children Learn

How can we tell what children are learning in church school? Certainly not by asking them or testing them. Mothers are mystified by bright-colored scribbles on a sheet of drawing paper. Fathers wonder how much religion comes through in a discussion that seems to be mostly about jet planes and cowboys. Parents may be proud of well-learned memory pieces, a Bible verse, or a children's prayer, but they'll despair when the child tries to explain what it means.

The process of religious learning goes on all through life, and the memory piece of today may not become a recognizable truth to live by for years. The kindergartner's scribbling and the older boy's noisy discussion are part of the process of teaching and learning.

Two third-graders talk about tragedies in their lives: their dogs have been run over. In one case, the driver sped away and left the boy and his still-struggling dog for neighbors and bystanders to help. In the other, the driver stopped, offered to take the dog to a veterinarian, and got the child home again.

Later he replaced the dog. These two instances came out in an actual Sunday morning discussion. Those children knew the meaning of the story of the Good Samaritan without ever having heard it, and they learned a lot about facing up to responsibilities, and how difficult it can be even for grownups.

Boys talk about their heroes in athletics, in warfare, and in other fields. It takes little effort on a teacher's part to swing them from these secular heroes to the heroes of Christian history. A study of the characteristics that make heroes of Jesus and the apostles and the great leaders of the ancient Jewish people follows naturally.

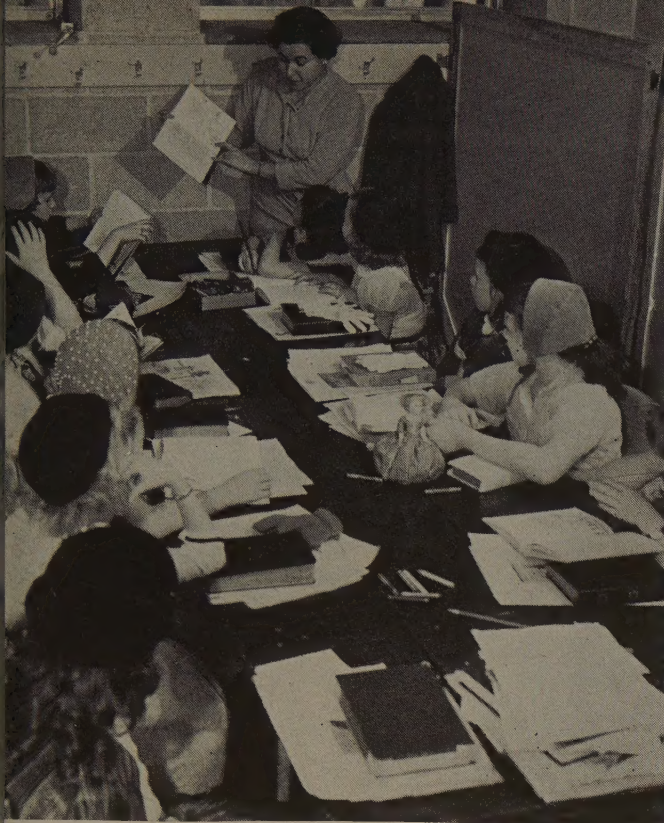
How can we find out when children have learned these things? What evidence can we see that they have learned the meaning of redemption and salvation and the other wonderful but difficult concepts of Christian teaching?

Can we say when our children finally learned to walk or talk or read, or exhibit good manners, or pick up their clothes? Learning is a gradual process, and there are very few subjects where any parent or teacher can say, "At last, he has learned that!"

Adults who have attended parents' classes have experienced the difficulties of learning and knowing when they have learned. They have also acquired an understanding of the Church's program of Christian education. And they know that what the children learn they cannot parrot back when they get home Sunday noon. They have to live it not only with their lips, but throughout their lives.

"... Reassure the child that as he leaves his intimate family circle, he is welcomed and loved in the House of God."





As fourth-graders study the Exodus in their reader, *God's Family*, they not only learn something of their heritage but also find help in making their own decisions.

Complexities of the Twentieth Century

As our children go from the primary grades into the intermediate ones, we stress in teacher training that the life of a twentieth-century child is not a simple life like that of the first-century Christians—both adults and children. It's a very complicated life with many demands on a child's attention and on his capacity to learn. And a child, as he grows up, may build one impenetrable circle of protection after another around himself as he tries to defy "the conspiracy of adults" against him.

In the church school course at his age level, we try to teach him that in his own life, as he goes through all his daily experiences, his best resource is a loving God who is always with him and who may be recognized at work in his life, when he is alone or when he is with other people.

For most of our children, the church school nursery class is often the first experience in a group outside his own family. We want him to discover that God's family extends far outside his own home, and to recognize the Church as a home for all Christians including himself. We want him to learn that being a Christian means he shares experiences which will come to have more and more meaning for him.

We make the most of those parts of the early grade courses which aim to reassure the child that, as he leaves his intimate family circle, he is welcome and loved in the House of God. Preschool and primary grade services (simultaneous with the family service each Sunday morning at 9:30 and 11:00) stress that this love between the child and God is ex-

pressed in the words of the Bible, the Prayer Book, and the hymns which he learns.

Facing Maturity

At the fourth-grade level, when boys and girls become more independent, our classes are separated, with men teaching the boys and women teaching the girls. They stay separated until the ninth grade. In these years, boys and girls are beginning to face the bewildering decisions of an independent twentieth-century human being, and our teaching aims to bring the resources of Christian ethics to bear in these decisions. In these grades our teachers also have to keep on their toes to handle the factual knowledge of the resources of the Church which, by fits and starts, intrigues the youngsters.

To sum up, in applying the Seabury curriculum in our parish we try to demonstrate that Christian living has been and must be an experience of fellowship and communion. In each successive grade, children share interpretations of Christian teaching which they can understand and learn to relate to their own lives. The church school can fill gaps in their factual knowledge and provide explanations which make all other Christian teaching more meaningful. It organizes, clarifies, interprets, and adds to the child's factual knowledge.

Parents' Classes

The main effect of the parents' class can be summed up in one comment made at the end of the first year: "Now that the class is over, I'm not going to use 'Seabury' as a cussword any more. The parents' class has taught me to think, to reflect, and to analyze my own thoughts and those of others." Beginners started this year where last year's teaching began, not with the rector and lay leaders lecturing or preaching, but with provocative questions and ideas from individuals. "What is man's fundamental need? How can this need be met?" "What are you, as an individual, doing about this need in your own life?" As one person put it, "The parents' class is something like a stretched-out Parish Life Conference."

Now we are grading the parents' classes into "beginners" and "advanced." Last year the second-year class considered the sacraments of Holy Baptism and Holy Communion. In their discussion and study, they tried to learn how Christ's death and resurrection come into play in twentieth-century life. The rector sees the first-year course repeating itself in the advanced class. Some lay leaders have emerged to take charge of the class on occasional Sundays and are doing well. They have surprised themselves and found teaching exciting. All of the adults seem to find satisfaction in the sharing of spiritual experiences without false piety.

Teenagers

Perhaps most satisfying of all our parish experiences is the way teenage interest has revived after a typical decline of the old Young People's Fellowship. Our total high-school-age attendance at the beginning of 1955 was about four per Sunday. A likeable and



Teenage interest has revived, thanks to able adult leadership and the happy coordination of morning and evening emphases.

Because there is no room in the parish house, these high-school students go to their sponsors' homes for classes.

stimulating seminary student took charge of the class and of young people's work, and attendance grew to about sixteen by the end of the year, with evening activities drawing twenty or thirty. Two fine couples took charge of the entire high-school-age program the second year. With about twenty boys and girls coming from eighth grade into ninth, the total high-school-age attendance went to about forty-five.

Now the Sunday morning class is the main event of most weeks. On all but Family Communion Sunday, they pile into station wagons after the family service and go to the respective homes of the two sponsoring couples for their class sessions. On the third Sunday they have been meeting as a group after communion (in the Township Hall, because there is no church area big enough for the group without interrupting other activities), and hold a business meeting to plan whatever activities are coming up during the next few weeks. Thus the teenagers are not committed to a fixed Sunday evening schedule and can concentrate their energies on the Sunday morning class and a few well-planned activities at other times during the month.

Another innovation is the third-Sunday "assembly" following the family communion. The communion service shortens the teaching period that day anyway, making it difficult for the teachers to do as well as they do in our regular forty-five minute period. So the rector takes the entire family congregation, adults and boys and girls of fourth grade through eighth, as one class. This gives him a chance for personal contact with this age group, and also

gives him the opportunity to demonstrate Seabury teaching techniques for both parents and teachers.

With all our satisfaction, we've got lots of problems. Class space is probably the worst, but we have a building program under way which we hope will soon take care of that.

Our second most serious problem is that many of our teachers are still largely content-minded. They have such a strong urge to "teach" that they are impatient with the delays of getting acquainted, conducting class discussion, and bringing out pupils' experience as the foundation of teaching. But we are making headway, helped by attendance at convocation and diocesan training institutes and in personal conferences with the rector and with lay supervisors.

We also have the problem of getting teachers to make good use of observers. In about three dozen classes, we have less than one dozen observers (including those classes where we have two teachers who take turns in the teacher-observer roles from Sunday to Sunday). With an average Sunday attendance of close to three hundred children, we need all our competent teachers to teach, and those who might qualify as observers or prospective teachers don't want to give up the parents' class.

But the perennial church school problems of discipline and attendance are less and less serious to us. If we keep score by the number of airplanes that go over the partitions each Sunday (as in golf, the lowest score wins), we are getting somewhere, because more and more boys (and girls) are becoming too absorbed to throw airplanes.

Department Endorses Weekday Christian Education

The following statement was approved by the Department of Christian Education at its meeting of April 30, 1957, held at Seabury House, Greenwich, Conn. The statement was formulated in response to a request that the Department undertake the preparation of teaching materials for use in weekday programs. A preliminary step was taken in surveying the existing weekday

programs and inquiring into the desire to establish such a program where it did not exist. A second step was taken in the preparation of the statement below. A third step is being taken now in the appointment of a committee which will prepare recommendations with reference to the usability of existing materials and/or the need for producing new materials.

The "Released Time" Program

By means of "released time" from public school, many states give the churches an opportunity to provide for the religious nurture of children on weekdays. Where local conditions permit, the Department of Christian Education is eager that parishes and missions appropriate the time granted by such states as an additional means to bring Christian education into our children's weekday world. By taking advantage of this opportunity it becomes possible to expand the work and the scope of which have been too confined by tradition to Sunday.

Purpose

Wherever Christian education takes place—in Sunday, weekday, or vacation church school; church camp, conference, or in the home—its purpose is to help persons find and accept their rightful place as practicing Christians within the full life of the Church. In the weekday released-time Christian education program, children have an additional opportunity to perceive the presence of God and to experience the

meaning of His word in their daily life.

Types of Program

The existing programs usually fall into one of three types: (1) the program planned and administered by a single Episcopal parish; (2) the program planned and administered by several Episcopal parishes but conducted in the facilities of one parish; and (3) the program planned and administered by two or more local churches or a council of churches.

Curriculum Material

The kind of curriculum material used will depend upon the type of released-time program in effect. If the program is type (1) or type (2) the Bible, the life and work of our Church, her liturgy and doctrine may be the framework of instruction. Above all, the curriculum materials should be selected with the purpose of helping children to know Jesus Christ as Lord and Saviour. If the program is type (3) the Cooperative Texts produced by the National Council of the Churches of Christ in the U.S.A., and courses produced by certain state councils of churches for

weekday religious education, may be used.

Recommendation

The Department of Christian Education urges diocesan departments, diocesan and parish directors, and parish clergy to give careful consideration to participation in weekday religious education programs. Where no such programs exist, the Department urges that full consideration be given to initiating them if the law of the state provides for released-time education. All those who are interested in more opportunities for Christian education should consider such a program as a means whereby the educational endeavors of the parish may be strengthened and extended.

In addition to other preliminary planning, careful study of the legal requirements for personnel, transportation, and facilities is a necessary early step in establishing a program. Much care is required in organizing and planning a program so that it may operate on a continuing and stable basis. When the Church accepts pupils from the public school system, great care should be exercised in securing personnel who are particularly apt as teachers and disciples.

Those who desire to undertake a weekday program may request their local council of churches, their diocesan department of Christian education, or the national Department of Christian Education to furnish information concerning the preparations that have to be made.

* * *

Because most programs of weekday religious education are sponsored interdenominationally, the Episcopal Church is represented on the Committee on Weekday Religious Education of the National Council of Churches of Christ. Miss Mary Louise Villaret, Associate Director of our National Council's Department of Christian Education, and the Rev. Richard U. Smith, editor of *FINDINGS*, represent the Department on C.W.R.E.; Mr. Smith also serves as vice-chairman of C.W.R.E. and on its executive committee. Miss Irene Henderson, director of Christian education for the Rochester (N.Y.) Council of Churches and an Episcopalian, is also on C.W.R.E. and on its executive committee.

How to Lead Discussions with Junior-High-School Students

by Ruth Cheney

This is a puzzling age to work with, admits the youth worker for the Diocese of Washington, but she offers concrete help to get you over the hurdles and assures you that it will be an experience both rewarding and exciting.



“JUNIOR-HIGH youngsters just won’t discuss things. One or two in the group do all the talking. If by a miracle something interests them, they all talk at once, loudly. They’re always giggling and whispering in side conversations. The boys stay up nights to think of ways to distract the class. The girls say they can’t learn anything in all the confusion, and they wouldn’t come to class if their parents didn’t make them. Our seventh grade has had three teachers since September.”

In the diocesan office, in parish consultations, at area meetings, these moans arise. And when one looks at what has actually happened in a specific situation, one usually finds that the leaders do not know how to plan for discussions or how to lead them.

Getting Acquainted

Before you begin to lead any group, whether it is a church school class or an afternoon or evening junior-high group, you need to find out everything you can about young people of the age you are leading. The age-level guides in the seventh-, eighth-, and ninth-grade Seabury courses are very good and are worthy of careful study. There is, too, a mine of information about twelve-, thirteen-, and fourteen-year-olds in Gesell, Ilg, and Ames’ *Youth: The Years from Ten to Sixteen* (Harper & Brothers).

The discussion method of teaching is a very vital aspect of Seabury courses. To be effective, members of the class or the group—whether they are children or adults—must know each other well. At the first meetings of a new group, therefore, the most important thing is to help everyone become acquainted. Provide name tags, perhaps 3 x 5 inch cards, printed large, and be sure they are worn where they can be seen. (Leaders should wear cards, too.)

Junior-high pupils do not use one another’s names readily in discussion, and even after months of association they are likely to refer to “the girl in the blue dress, over there.” To help overcome this reticence (for it is bred of lack of confidence), “About

Me” forms can be made up from the information blanks in the manuals. Or questions, written on newspaper or on a blackboard, can be used with young people working in teams of two. The purpose of the questions, of course, is to find out points of general interest about members of the class and to introduce each person to everyone else, including the leaders. At a recent seventh- and eighth-grade conference, the first hour the discussion groups met was given to making posters. Each boy and girl made a poster about another person in the group, beginning with his name and continuing with things about him he would like the group to know. Some posters were illustrated, some simply printed. They were explained by the maker, with questions from the group, and later fastened to the wall of the class area to remain until the end of the week.

Establishing Trust

One of our purposes in working with junior-high boys and girls is to help them find the courage to be their real selves in their groups. At a recent conference a seventh-grade boy, referring to a question which had come out of a story, said, “I can’t talk about that. How do I know I can trust these guys, just because they go to the same church I do?” This trust has to grow, and it involves not only trusting the other young people in the group but trusting the adults also.

Your pupils will trust you when they find you are dependable, and when they have learned what you expect of them and what they may expect of you. Dependability is reflected in a class in which each member has his place, can hear and be heard, and where every person’s contribution is important and encouraged. Dependability includes your being reasonably shockproof, too, because the testing of adults (so characteristic of junior-high youngsters) often takes extraordinary forms.

If you haven’t had much experience working with a number of children, you may be surprised at the



Junior-high youngsters like these are now served both by the church school and the Youth Division. This picture was taken at General Convention in Boston.

interest youngsters can take in working well together as a group. Seventh-graders need a great deal of help to do so successfully. Eighth- and ninth-graders understand more easily what a member's responsibility to his group means. They can understand that there is a time to talk and a time to listen, a time to be serious and a time to be humorous. They can understand what it means to build on one another's contributions. They can learn to be gatekeepers—the kind of people who let other people into a discussion. They can understand that it is important to be open-minded on points of difference.

A second adult in a group can help tremendously. He may be a teammate with whom leadership is shared or an observer who is concerned with how the group operates and what is happening. Once you have worked with another interested adult, you will wonder how you ever managed alone.

Relating Content Material to the Pupils

Shortly after the first Seabury Series courses were published, one teacher made this complaint: "This course is good, but there isn't enough material in it. After a few minutes, I run out of things to talk about and, when I stop talking, the kids bring up problems, or they ask questions which I cannot answer."

But this is what we *want* them to do—talk and bring up their problems. If you have established a good working relationship with children, you can admit you do not know all the answers. You can offer to look them up, or, better still, enlist the aid of the class in finding answers. But you need have no feeling of inadequacy. You, too, are learning, and you need not pretend otherwise. Children respect this kind of honesty in an adult.

The Seabury manuals do not furnish detailed lesson plans. Subject matter is important, and you need to know what ground your course covers. If you read your teacher's manual in its entirety for an overall view and for the general area of study (see "It's Nice to Know What You're Doing," page 5 in the

September issue of *FINDINGS*) and then put your goals into your own words, you will find it much easier to develop your plans for the course, the unit, and the particular session.

Are you, on the other hand, afraid of "content"? Youngsters need this kind of help from their leaders, too. You will need to use your resources to answer questions which have been asked but which are beyond the group's ability to answer. You may have to clear up misconceptions, to help with meanings, to set out an area for discussion. In your earnest desire to travel with the group, you must not forget your responsibility also to lead and guide it.

Clues for the Class

You will not run out of material if you follow the clues given you by the class. What do the notes you have made on the blackboard or on newsprint tell you about the youngsters' interests? Are you willing to take a good deal of time to explore an idea or a situation from many aspects so that the real issues underlying the problem will become clear for the group? Try to be sure they understand the meaning of the words you use. Do not hurry over valuable preliminaries in your eagerness to make a point which is clear to you but for which the class as yet is not ready.

Teachers, too, need to learn to listen, to hear the real concerns of the youngsters, and to be willing to seek answers with them. Some leaders, like some junior-high children, are afraid to stop talking, and many of us think we are having a good group discussion when actually we are leading a straight question-and-answer session.

Planning a Session

Every group meeting needs a carefully planned beginning to interest and involve the members, whether you start from an open-ended story, a role-play, a prepared skit with parts to be read, a summary of where the group was at the end of the last session, a take-off point from the service, or from a question or concern which should be considered. Some leaders become bound to one sort of beginning, often the summary of the last meeting. Some, on the other hand, have learned to save all sorts of items for a time when they may have special meaning at the opening of a class—pictures, bits of verse, stories that present a point differently from the story in the teacher's manual, newspaper accounts of real situations, even cartoons that pose problems.

It is valuable, from time to time, to check where you are in a session. For instance, take a moment to summarize what has been said and to look ahead to where you are being led. This can be done within the class as well as outside when you talk with your observer and with your priest.

Leading discussions with junior-high pupils is never easy. But it is possible, and it is often exciting. Those days when a class continues past closing time, because the youngsters are so absorbed in what is taking place, are reward for all the patience and labor that it takes to live with our junior-high young people in the Church.



Different centers of interest, such as centers for toys, blocks, books, easels, housekeeping equipment, and bulletin boards are

essential for preschool children. The illustration is from the kindergarten teacher's manual, *Receiving the Five-Year-Old*.

Arranging the Preschool Room

by Mary J. Pyburn
Editor of Preschool Materials
Department of Christian Education

ARE you a church school leader who is concerned with the space and equipment for your preschool children? Many rectors, vestries, Christian education committees, church school superintendents, nursery teachers, kindergarten teachers, and parents are faced with providing adequate rooms and furnishings for their small children. Some have separate, but very small, rooms for each group. Some have one or two large rooms to house several groups at one time. This article will make suggestions for both situations. (The reader is also referred to *Receiving the Nursery Child*, Chapter 3, and *Receiving the Five-Year-Old*, pages 13-16, the nursery and kindergarten teacher's manuals in the Seabury Series.)

There are some things you can do now; others must come later. First, find ways of using the room space you have to the best advantage. Imagination and ingenuity can accomplish wonders. At the same time, begin to share the need with the whole parish. Enthusiasm, based on conviction of the worth of a

cause, can generate practical support. Patience will probably be required of you, for you have a head start in interest, but although it is trite to say, it is true that Rome was not built in a day.

Several questions are offered here as starting points for your consideration of the space where your young children will meet and of the furnishings they will need there.

What will your preschool room or rooms say to the children who come to them? A room can say many things to a small child—that he is welcome and expected, that he will have a good time, that these adults here care about him and hope he will stay. It can convey to some extent the good news of God's love and the love His Church has for him. Or, it can deny this love by being drab and uninviting in appearance.

What can you do to make the room attractive? Do the walls need a coat of light, warm-toned paint? Does the furniture, too, need fresh, contrasting or

complementary colored paint? Will a few bright, simple childlike pictures hung at a child's eye level help? Do the windows need to be curtained? Are the ventilation and lighting adequate?

What can you do to help keep the room fresh and clean? Little children should have a clean floor, for, if free to do so, they will spend much time down there. Wool rugs and carpeting are difficult to keep clean and sanitary. Large cotton, braided, or grass rugs or mats are easier to clean and handle (and may be rolled up between sessions). Unfinished, rough flooring can be covered with tile or linoleum. Hard or good soft wood floors can be properly finished with paint, shellac, or varnish. Table tops, shelves, and chairs should be finished so they, too, can be washed clean frequently. Toys and dolls should be washable, too.

What can you think of to make the room comfortable? Are there large pieces of furniture which take up valuable space? A piano is not entirely necessary in a preschool room. Teachers can use a pitch pipe, an Autoharp, or a record player as aids at music time. Tables and chairs can be arranged near the walls, instead of in the center of the room, to allow for a free play area. Permanent or portable shelves for supplies and materials should be low enough so children can reach them by themselves. Chairs should be eight to ten inches high for the preschool child, measured from the floor to the chair seat. Tables should be ten inches higher. Clothes hangers and hooks should be placed low enough for the child to reach.

When is a room safe for small children? You should have a door or barrier which prevents children from wandering away unnoticed. Toys with sharp edges should be rubbed smooth or discarded. Furniture with sharp corners should be sanded. Broken toys, chairs, or tables should be removed until repaired.

Is your room a place to stimulate and challenge your children? There should be interesting things to look at, changed frequently to capture attention again and again. For instance, put out only a few books or pictures at any one time, and replace them in a week or two. Dish gardens with miniature figures or objects can be freshened or changed regularly. All the toys need not be available every Sunday. Enough different centers of interest, such as toys, blocks, books, and housekeeping areas (even though small), should be available at one time to meet the various interests within the group.

Is your room used for other purposes by other groups during the week? Very good lightweight folding tables come now with extension legs which can be raised quickly and easily from kindergarten to adult height. Folding chairs, in children's sizes, are on the market. However, if you purchase folding chairs for preschoolers, be sure they are of the sturdy, non-collapsible type. The lightweight kind are dangerous to stand on and fold so easily they may pinch a child's hand or leg. Play equipment such as large (but child-scale) wooden stoves, cabinets, dressers, and refrigerators can also serve as storage cupboards for toys and household equipment. Then these "play"

pieces are appreciated by children, teachers, and sexton alike. Cooky sheets make excellent trays for crayons, paper, scissors, paint jars, puzzles, and books when placed on the children's shelves or tables. They also make rearrangement of a preschool room for an adult group much simpler.

How can you have tables and chairs as well as large blocks and large toys in your room? It is not necessary to have a chair and space at a table for every child at the same time. The whole group does not have to be crayoning at the same moment; in fact, they will not be if you are allowing the children freedom to follow their present interests. Children enjoy being on the floor, so take advantage of this happy fact. Many activities, such as storytelling, singing and rhythms, worship instruction, reading books, looking at pictures, stringing beads, working picture puzzles, and finger plays, can all take place on a clean or rug-covered floor.

Dropleaf panels of plywood, attached at the proper height to walls or the backs of heavy furniture, make effective tables for children. They can be put up or down as needed without creating a storage problem or requiring a sexton on hand to move them. Large, hollow blocks make good stools and benches for little children and thereby serve two purposes at least. Take heart in knowing that fewer tables and chairs of the right size will serve you better than a large number which are too large and uncomfortable and take up precious space and time in moving.

A portable, folding easel (see FINDINGS, January, 1957, page 11), can be used instead of a table, not only for painting but for drawing, pasting, and flannelboard. A sturdy easel, with both sides as work areas, accommodates two children at a time. One easel is enough for a group of eight to ten children in the course of an hour, because their interest and attention span is so short. They learn to take turns and share this way.

How can you use one large room most effectively for several groups at one time? Soundproofing the ceiling with special tiles, placing rugs on the floor, and hanging drapes on the walls and windows will help. Heavy, portable screens made of corkboard (use for mounting pictures and/or hanging coats), placed end to end, make very good dividers. They should be high enough and low enough to keep the view on the other side obstructed. Some attention should be given to eliminate noise and distracting activities. The child who is interested in his own activity will not be easily diverted by things going on outside.

Who will help you do all this? Many people have many talents waiting to be used. Men and women who shy away from the church school because they are not willing to teach may delight in painting, hammering, sewing, or cleaning. Couples' clubs and parents' classes may agree to help. Some parishes have developed community spirit and fellowship in workshops to build equipment and renovate rooms for the church school. Call on the parents, the cousins, and the aunts, and call on the grandparents and godparents, too.

Channels and Opportunities for Adult Education

by Emma Lou Benignus
Associate Secretary, Adult Division
Department of Christian Education

TWO HUNDRED adults in a certain parish spent two dollars and two hours each at a parish dinner which was to mark the opening of the fall educational program. A conscientious committee had secured a speaker of professional reputation and avowed Christian "leanings." In a charming way he presented his philosophy of life as consisting of confidence in the rewards of dogged persistence in the face of adversity and the conviction that living the Christian life was a deeply private affair between a man and God. He acknowledged that he had not found church-going necessary, although he allowed that some people find it very gratifying. The parish paid four hundred dollars and gave four hundred hours of God's time to hear that the Church doesn't figure much in a man's life!

Unfortunately, this instance of an adult education "program" which misfired is extreme but not unique. In response to public demand for help in planning more effective adult education programs, the Adult Division of the Department of Christian Education is publishing a booklet called *Planning Programs for Church Groups*. Before you read about how to plan better programs, however, we invite you to think about the *purpose of adult education in the Church*. Why do you have programs (study or work programs) in your organization or in your parish? What are they expected to do? After you have thought about that, it will be worth your while to count up all the opportunities which already exist in your parish for adult education. Many of our readers have attended Parish Life Conferences or Parish Life Missions where this has been done; opportunity is given to review the many activities that comprise the parish program and call forth the loyalty and energy of members. It is not unusual to draw up a list of twenty-five or more activities and organizations.

It may be that what your group or parish needs is not more opportunities, organizations, or programs for adult education, but better use of those which already exist.

The Church has her program, and to distinguish it from "programs" in general, it might be referred to as a *programma*. The word means "a public proclamation." The Gospel which the Church is commissioned to proclaim, in as many different ways as is humanly possible, is that God has reconciled us to Himself in Christ because *He loves*. The Good News of

God's presence among men and His love for them was set forth two thousand years ago, not by a lecture or a study course, but by the Person of His Son. The Good News of God's continuing love for man is, by divine design, to be set forth now by other persons in His Body, the Church, inspired by His Holy Spirit.

God in Christ overcame human rebellion by taking the very consequences of man's sin into His own Being. He transmuted our sin, by the agony of His own suffering, and thereby made it possible for us to be brought into a new relationship with God and with each other. Men became *new men*. In order for the Church, Christ's Body, to do His work, the Church (that is, you and all of us) must live together the way Jesus Christ lived with people, not afraid to get acquainted, not afraid to be honest, not even afraid to be helpful lest there be unpredictable entanglements. The purpose of Christian education programs is to release us from overpowering self-concern so that we are able to live with others in creative, freeing relationships, truly bearing one another's burdens as Jesus Christ bears ours.

God's love for man was set forth not just by talk but by a man living among other men. The task of Christian education is to help those who are the Church to be able to live in life-changing, life-releasing relationships with one another so that God's presence and power is a fact among them and so that through them He becomes known to our world which has such dire need of Him.

If such is the Church's public proclamation, her *programma*, and her mission, the educational task and educational programs must follow suit. In the degree to which they do, to that degree are they occasions for the Church to be at work, educating herself in His truth and manifesting Him abroad.

The channels for Christian education—that is, for confronting people with the Good News of God's forgiving love, for helping them to find His relevance for their lives now, for helping them to respond to Him—include at least these typical parish procedures:

- all the services of worship
- the sermon
- all forms of parish fellowship
- study groups of all sorts including parents' classes
- the parish library, bulletin, and other publications
- confirmation classes
- quiet days, retreats and prayer groups
- family worship in the home
- church school teacher-training
- parish calling
- Every Member Canvass
- Christian social action
- the meeting of two persons
- the Church calendar year
- sickness, death, marriage, etc.
- preparation for baptism, matrimony
- Parish Life Conferences/Missions
- vestry meetings
- choir practice
- altar guild work
- lay reader preparation
- church housekeeping

What others can you add to this list from your own parish experience?

Your list probably presents more opportunities for Christian education—for bringing adults to a saving knowledge of God—than you imagined to be possible. Not all programs, of course, actually serve this educational purpose of the Church, but they *can* be made to do so. The vestry can devote part of its meeting to studying some point of doctrine. The Woman's Auxiliary and the men's club can give study equal weight with other emphases in their programs. Many parishes are making the Every Member Canvass a means of strengthening the parish fellowship and of deepening the parishioners' sense of responsibility for devoting their time, their treasure, and their talent to the service of God and man. The times in which we live are forcing the clergy to be less superficial in their pastoral calling and for the laity to be more honest and frank in replying to the clergyman's query, "How are you?" or "How are things going in your family?" In other words, we *can* deepen the quality of our present activities. Indeed, we *must* do so. It will not help much to form a new Bible class, or a prayer group for a few people, or to encourage attendance at Parish Life Conferences, unless the spirit of these groups infuses present parish organizations and helps them to become more effective educationally.

Whenever two or more adults meet, an opportunity is presented for their education. Pictured below are teachers who have met to plan for their children's Christian education. As they prepare

Of you, vestryman, we ask: Are your vestry meetings occasions for honest life together?

Of you, member of the Woman's Auxiliary: Are your business sessions and program meetings occasions when people really meet each other's needs?

Of you, Every Member Canvasser: Is your parish calling a canvass for persons or a canvass for money?

And you, unidentified Churchman: Do you see yourself as one through whom the fact of God's presence in the world *now* is revealed to men? Are you one through whom other people are drawn to know God and respond to Him?

Bibliography

For further reading along these lines, we recommend two addresses by Dr. C. Ellis Nelson of Union Theological Seminary, New York: "The Divine Constraint of Christian Education for Adults" and "Christ Calls Us to Teach Adults." These may be obtained free from the Adult Division, 28 Havemeyer Place, Greenwich, Conn. We also recommend Dr. David R. Hunter's pamphlet, "The New Program of Christian Education," available for 10 cents from the National Council, 281 Fourth Ave., New York 10, N.Y.

Also please watch for two new publications this fall from the Adult Division: *Channels and Opportunities for Adult Education in the Parish* and *Planning Programs for Church Groups*.

for their classes, they will increase their own understanding and appreciation, for the need to think through their faith is itself a learning experience.



speaking of Books

Atlas of the Bible

By L. H. Grollenberg. Nelson, 1956. 166 pages. \$15.00

The Westminster Historical Atlas to the Bible

Edited by George Ernest Wright and Floyd Vivian Filson. Westminster Press, 1956. 130 pages. \$7.50

These are two of the outstanding atlases recently published. The large pages contain much sound and interesting reading material along with maps and pictures that bring to life conditions in the Holy Land throughout its history.

The Grollenberg atlas has a Roman Catholic imprimatur, but was translated by Joyce Reid in collaboration with H. H. Rowley, an English Protestant, with the Revised Standard Version as the translation used in the text. Fr. Grollenberg has done a sound job and the atlas may be used by those of various traditions of Christian faith.

What makes this atlas outstanding (and worth \$15.00) are the pictures. Page after page of magnificent pictures reproduced with the utmost care enliven the book. There are 408 pictures, some full page, and thirty-five maps, plus two maps in the end papers.

The Westminster atlas is a revision of the 1945 edition, brought up to date by its Presbyterian authors. It has more text than the first edition and as many maps, but fewer pictures (eighty-eight). It has already proven its value to many church school teachers and should be in

every parish library. The more modest price makes this the preferable atlas unless pictures are the primary interest.

R.C.M.

Reflection Books

Association Press, 1957. \$.50 each

Everyone knows by now how available paperback books are—in pharmacy and railroad station, air terminal and bookstore.

Religious titles are appearing along with westerns, philosophy, art, novels, and science. The latest series to appear is called "Reflection Books." These are for the most part reprints of earlier books, many of which well deserve the additional circulation these new printings will assure. Each of these books has approximately 125 pages of easy-to-read type, attractively printed with colorful jackets hard enough to guarantee considerable usage.

Georgia Harkness' *Religious Living* is a reprint of a widely circulated Hazen Book on Religion. James Hastings Nichols, a Church history professor at the University of Chicago, writes *A Short Primer for Protestants* which will help evangelical and catholic alike to be better informed about salient principles of the Reformation communions. *The Life of Christ in Poetry*, compiled by Hazel Davis Clark, contains great as well as less-great verse, but none of it tawdry or insincere. Especially valuable will be the winning of a wider audience for some poets whose names are associated with the Chris-

tian Century but who have never gained general recognition—Edith Lovejoy Pierce, Franklin O. Elmer, Jr., and Leslie Savage Clark, for instance.

That versatile Yale professor, Roland H. Bainton, makes available wise historical information about Christianity and sex relations in *What Christianity Says about Sex, Love and Marriage*. *Words to Change Lives* contains contemporary sermons—or, rather, condensations of sermons—including a few Episcopalians such as Samuel M. Shoemaker, Clinton L. Morrill, John Heuss, and Paul Roberts. *Basic Christian Writings*, edited by Stanley I. Stuber, gives selections from St. Augustine, St. Francis, the *Theologia Germanica*, Erasmus, Luther, Calvin, Roger Williams, George Fox, John Wesley, Emerson, Phillips Brooks, and Water Rauschenbusch.

Possible uses: discussion groups of young people and/or adults, private reading, pastoral "literature kits," gifts for special but smaller occasions. Excellent material, small price, easy to put in the pocket!

(The Rev.) Kendig Brubaker Cully
Seabury-Western Seminary

The Christian Idea of Education

Edited by Edmund Fuller. Yale University Press, 1957. 265 pages. \$4.00

This book consists of seven papers and discussions and a sermon used in a seminar held at Kent School in November, 1955, as the major event of a series commemorating the fiftieth anniversary of the school.

Contributors include William Pollard, Alan Paton, Massey Shepherd, Jacques Maritain, Reinhold Niebuhr, and Bishop Stephen Bayne.

The book concerns itself with the Christian idea of education and its attendant problems. Each leader states his position clearly. Although the basic problems involved in a religious educational approach are clearly delineated, no solution is given. No specific definition of Christian education is given and agreed upon. Beginning with a succinct statement (sounded by Dr. Pollard) of what education is generally, each contributor in turn discusses the question from his own position and clearly identifies problems against ideological, sociological, and religious backgrounds in Christian education. While the problems are accentuated rather than solved, clear insights are disclosed, and sincere discussions lead the reader to a deeper understanding of the "dilemma" involved in Christian education generally in our time.

This book will be particularly important to those engaged in or responsible for Christian education of persons of all ages. Schoolmen concerned about the dilemma posed in teaching religion in their schools will find it stimulating and enlightening. Clergy who desire a deeper insight into the problems of religious education will find it provocative and suggestive. Adults who seek a serious and concerned approach to understanding just what Christian education is up to and the aims of life involved, should find this a most stimulating basis for private study or a discussion group.

(The Rev.) Clarence W. Brickman
Department of Christian Education

The Beginnings of Western Christendom

By L. E. Elliott-Binns. *The Seabury Press*, 1957. 412 pages. \$8.25

This is a scholarly account of the first two centuries of Western Christianity dealing with the pre-Constantinian Church in Western Europe and North Africa and the origin of the medieval papacy. It will supplement and enrich but not displace standard texts like Harnack, Lietzmann, Latourette, Foakes-Jackson, etc. It is good to have a vast body of material gathered into this one volume.

One of the most lively sections describes the fortunes of the early bishops of Rome, the interplay among Greek, Latin, and African leadership, the emergence of more vigorous administrators, and the first evidence of Roman primacy in the West.

Published first in England in 1945, this first American edition suffers from lack of revision to recognize more recent archeological work in Rome and Cullmann's penetrating study of the Apostle Peter.

The development of theology is shown in its interaction with the early heresies, with Eastern speculation, and with classic philosophy. Those interested in the doctrine of the Trinity will find the section on Tertullian helpful.

Elliott-Binns contends that the apostolic succession developed only within the churches over which the bishops presided; the historic succession passed from predecessor to successor in a particular see, and not, as today, from consecrator to consecrated.

This volume is not as creative as the author's earlier work on the medieval church, but its sound, balanced, and honest scholarship will make it a good resource on the shelves of the clergyman's study or the parish library.

(The Rev.) Roswell O. Moore
Program Consultant
Diocese of Central New York



Whyte



Packard

The Organization Man

By William H. Whyte, Jr. *Simon and Schuster*, 1956. 404 pages. \$5.00

The Hidden Persuaders

By Vance Packard. *David McKay Co.*, 1957. 266 pages. \$4.00

Presumably neither of these books was written for Christian education leaders, but both of them should be

read widely by Churchmen individually and might well be the basis of very profitable group study. They deal with powerful forces at work in our society, and we need to face up to the religious issues inherent in these developments. Both authors speak of moral and religious factors in the trends which they describe, but much more needs to be said.

Mr. Whyte is a Churchman (see *Forth*, March, 1957) who challenges the hold of corporations on their employees and consequently on society. The "organization man" (as the jacket describes him) is "the middle-class American who has left home, spiritually as well as physically, to take the vows of organization life. He can be found in corporations, in laboratories, in law factories, in foundations, in the hierarchies of our churches. He not only works for The Organization; he belongs to it. And it is he who sets the temper of America."

Because of the corporation, the typical younger executive today has lost his freedom, his opportunity to be creative, indeed, his soul, because he must obey both the calculated and the whimsical will of the Organization which employs him. He loses his identity and becomes more and more an "interchangeable part" for the corporation to move about at will. His family must claim less and less of his time and thought.

Whyte describes the effect as the development of a new faith, the "Social Ethic," supplanting the traditional American heritage of the "Protestant Ethic," which stressed the dignity, the freedom, and the importance of the individual in society. The social ethic tries to make morally legitimate the increasing power which society has over us.

A. C. Spector, author of *The Exurbanites*, describes *The Hidden Persuaders* as a "fascinating book—it is frightening, entertaining and thought-stimulating to boot!" (*New York Times*, April 28). It shows how the American people are being influenced and manipulated, far more than we realize, by the "depth approach" of "motivation research" analysts, a multimillion dollar effort of profit-minded advertising men, manufacturers, and promoters who systematically feel out our hidden weaknesses and frailties to find our points of vulnerability, thereby to sell us wares, ideas, attitudes, even political candidates and states of mind. They aim to channel our behavior as consumers and citizens by changing our habits and choices.

The author quotes Lewis Cheskin,

one of the leading M.R. analysts: "Motivation research seeks to learn what motivates people in making choices. It employs techniques designed to reach the unconscious or subconscious mind because preferences generally are determined by factors of which the individual is not conscious." (p. 7)

Both books will probably infuriate you. They raise profoundly disturbing questions, however, which Christians especially need to face. Anyone who is in an executive position in a corporation, or who lives in a "packaged suburb," should read *The Organization Man*. What *The Hidden Persuaders* has to say may apply largely to the 65 per cent of the population which comprises the "lower middle" and "upper lower" classes (white-collar workers, tradesmen, skilled and semi-skilled workers), but we all ought to be aware of what is going on in our culture, and the final chapter, "The Question of Morality," certainly concerns us all.

Women will be interested, in *The Hidden Persuaders*, in the description of what is happening to them as consumers, and, in *The Organization Man*, in Parts I and VII, "The Ideology of Organization Man" and "The New Suburbia: Organization Man at Home." Chapters 27 and 28 deal with the churches and schools of suburbia.

I hope that church groups (Woman's Auxiliary, men's clubs, parents' classes, and other study groups) will make these books the basis of fruitful discussion. They raise such fundamental issues as "Where are we going in America today?" which we as citizens and Churchmen cannot afford to ignore.

R.U.S.

Being and Believing

By Bryan Green. Charles Scribner's Sons, 1956. 121 pages. \$2.50

Every parent and teacher wants to understand the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, and the Ten Commandments. Here the famous English evangelist, who is well known in America, presents short, pithy interpretations of these important areas of Christian teaching. Together with suggested Bible readings, these can lead to fruitful daily meditation. Teachers would do well to use this book as they prepare for the year's work.

R.U.S.

Christ Church
Fairmont, W. Va.



What the Church is teaching week by week

by William Sydnor

Trinity XX, November 3, 1957

THE THEME:

Be a responsible Christian.

THE EPISTLE. EPHESIANS 5:15-21:

This passage is the closing paragraph of the exhortation to avoid pagan practices which was last Sunday's Epistle. The first two sentences (vv. 15-17) are obviously urging readers to be responsible Christians. They also have deeper layers of meanings which will reward the careful student.

THE GOSPEL. ST. MATTHEW 22:1-14:

In the parable of the Marriage of the King's Son, our Lord certainly makes it clear that those whom the King calls should heed the invitations and instructions of their Lord.

PSALM 115:

This eloquent hymn says that in the face of heathen jibes (vv. 1-2), do not turn to idols (vv. 3-8). Rather, trust in the Lord (vv. 9-11) for He

is mindful of us (vv. 12-18). The faithful believer has an obligation to avoid idolatry.

EXODUS 32:1-6, 15-20, 30-34:

The story of the Israelites' worship of the golden calf is the story of an irresponsible people who were punished for their apostasy.

I CORINTHIANS 10:14-22:

St. Paul was writing to Corinthian Christians who had to live in the midst of a pagan culture. His warnings, when read alongside the First Lesson, give new seriousness to our attitude toward and participation in the Lord's Supper.

Trinity XXI, November 10, 1957

THE THEME:

Under the defense of the Most High.

THE EPISTLE. EPHESIANS 6:10-20:

"Put on God's armor" is the subject of the fourth exhortation in the

latter half of the Epistle to the Ephesians. (See notes on the Epistle, Trinity XIX.) The Christian's defense against the world, the flesh, and the devil is God's truth, God's righteousness, and His gospel of peace. These the Christian possesses through faith. Such a one has also received the gift of fullness of life (salvation is health and wholeness) and the guiding, sustaining power of the Holy Spirit. All of these comprise the Christian's equipment by means of which God protects him.

THE GOSPEL. ST. JOHN 4:46-54:

The account of the healing of the nobleman's son contains the words, "the man believed the word that Jesus had spoken unto him." This faith places one within the orbit of Christ's saving power. In the case of the nobleman the result was new life—physically for the boy, spiritually for the entire household.

PSALM 91:

Here is a noble hymn of faith. This affirmation is summarized in verses 1-2. These verses deserve to be memorized and often called to mind.

EXODUS 33:1, 12-23:

The Israelites repented after worshipping the golden calf. Chapters 33 and 34 describe the renewal of the covenant between God and His people. "My presence will go with you," God promises (v. 14). Is not this the peculiar blessing of God's people and their sure defense, come what may?

HEBREWS 4:1-13:

The author makes a play on the concept "God's rest," which has also been a part of the promised inheritance of Israel when the covenant was renewed (Exodus 33:14). The overtones of the expression "rest for the people of God" include all of the blessings of salvation. There is more thought of fulfillment than of cessation of effort. "God's rest" to the poet meant to "abide under the shadow of the Almighty"; to the prose writer it would be similar to the whole armor of God.

Trinity XXII, November 17, 1957

THE THEME:

Christian vocation.

THE EPISTLE. PHILIPPIANS 1:3-11:

This passage is the thanksgiving and prayer with which the Epistle to the Philippians opens. In those who are faithful to Him, God "has begun a good work," and the Apostle's prayer is that He "will perform it until the day of Jesus Christ." Certainly this is of the essence of Christian vocation.

THE GOSPEL. ST. MATTHEW 18:21-35:

The parable of the Unjust Steward deals with forgiveness. It would be wrong to twist it into conformity with our theme for the day, for a parable has one point only.

PSALM 71:

An elderly and godly person is speaking. His poem is part prayer, part soliloquy. The reader has the feeling that one might well pattern one's life after this saintly person.

NUMBERS 20:14-29:

Near the end of the years in the wilderness, Aaron dies, and his son, Eleazar, succeeds him as high priest. The vocation as God's servant has been passed on from father to son. Is it reading too much into the passage to say that had Eleazar not looked up to his father this might not have happened?

II TIMOTHY 1:3-14:

The writer urges a younger leader in the first-century Christian Church to live as befits both his Christian heritage and his Christian commission.

NOTE ONE: Throughout the Trinity Season the Old Testament lessons have followed the Genesis-Exodus sequence. If there had been twenty-four Sundays after Trinity, the saga would have been rounded off with the death of Moses and the establishment of Israel in Canaan. It would be in the spirit of the lectionary to revise the lessons used on Trinity XXII into a more well-rounded last chapter. Here is a possibility. Combine the lessons for Trinity XXII and Trinity XXIII: Psalm 71, "God's protection from youth to age"; Numbers 20: 22-29 and Deuteronomy 34, "The death of Aaron and the death of Moses"; and II Timothy 4:1-8, "I have finished my course."

NOTE TWO: The time to decide what lections will be used is at the beginning of a season. Since the lections are planned in series, the decision once made should not be changed in midseason. For example, in Advent, 1956, this column began using the second Morning Prayer lections. This was continued up through Trinity Sunday. Then the shift was made to the third Morning Prayer lections because of the related nature of the Old Testament lessons. We now shift to the first Morning Prayer lections, which will be followed during Advent.

Sunday next before Advent, November 24, 1957

THE THEME:

When the Messiah comes, He will judge.

FOR THE EPISTLE. JEREMIAH 23:5-8:

The prophet foresaw, beyond the grim last days of the Kingdom of Judah (587 B.C.), that God's Deliverer would bring restoration and an ideal regime.

THE GOSPEL. ST. JOHN 6:5-14:

The Feeding of the Five Thousand was associated in men's minds with the Messianic banquet which would take place when God's Deliverer came. This is, perhaps, why the feeding of a great throng loomed so large in the thinking of the Gospel writers that they gave us six separate accounts.

PSALM 39:

This very fine elegy is written by a poet who honestly looks at the whole of his life. Scholars point out that here is faith, rebellion, despair, penitence, resignation, and trust. How appropriate as one prepares to meet one's Judge!

JEREMIAH 4:23-31:

In spite of himself, Jeremiah was a grim prophet of doom. During the reign of Jehoiakim, King of Judah (609-598 B.C.), he foretold coming judgment because of Judah's faithlessness to Jehovah. This vivid poetry depicts the judgment with which the Lord will punish Judah.

ST. MATTHEW 25:31-46:

This is the classic picture of the Last Judgment. It pictures the Son of Man as the righteous Judge.

ITEMS

Mrs. Leonard Thornton to Head Division • February Meetings in Omaha • A Suggestion for Distributing FINDINGS

MRS. LEONARD F. THORNTON is the new executive secretary of the Children's Division of the Department of Christian Education. Her appointment takes effect on October 1. Mrs. Thornton's husband, the late Rev. Leonard F. Thornton, Jr., was serving on the staff of the Church of the Ascension, New York City, at the time of his death two years ago. Previously Mr. Thornton had served in the Diocese of Missouri.

For the past six years Mrs. Thornton, the mother of four sons, has been on the staff of the National Y.W.C.A., in the Leadership Services



Department, with the specific responsibility for the area of Christian faith. Previously she was director of religious education at Grace Church, Kirkwood, Mo., and directed the Y.W.C.A. program at the University of Missouri.

Two meetings for Episcopal educational leaders will be held in February, but earlier and in a different city than heretofore. The meeting of our own National Council during the week preceding Ash Wednesday has made it necessary to hold these ses-

sions a week earlier and to reverse their order.

Diocesan directors of Christian education and chairman of diocesan departments will meet all day Wednesday, Thursday, and Friday, February 5-7, at Trinity Cathedral, Omaha. These sessions are planned and conducted by the staff of the National Department in Greenwich.

On Saturday and Sunday, February 8 and 9, parish directors will hold their annual meeting, according to Miss Margery Parkes, secretary of the steering committee. She asks that those who are planning to attend this conference, or would like information, write to her at 3621 DeTonty Street, St. Louis 10, Mo.

As in previous years, diocesan personnel are encouraged to attend the conference for parish directors.

THE 1957 Adult Education Association conference on "Charting the Course of Adult Education in America's Future" will be held at the U. S. Grant Hotel, San Diego, Calif., November 13-15. Its purpose is to present an overview of our society and to discuss the unique role of adult education therein. Further information may be had from Paul H. Sheats, University Extension, the University of California at Los Angeles.

How do you distribute FINDINGS among your teachers, leaders of youth and adult groups, the steering committee of parents' classes, and members of your committee on Christian education? More than eleven hundred parishes and missions subscribe for bundles addressed to the church office. Most of them, presumably, distribute the magazine at church on Sunday. Others, like Trinity Church, San Jose, Calif., whose rector is the Rev. William B. Murdock, send individual copies to the home of each

teacher and leader, as soon as the bundle arrives, to assure prompt reading. The second-class postal rate is two cents per copy. We recommend your doing this, unless you want to follow the example of a few parishes who enter individual subscriptions for their teachers; they pay fifty cents more per subscription, but they save additional postage and the inconvenience of remailing. Whichever method you choose, make sure you receive enough copies for all your educational leaders!

Two interesting projects at St. Mark's Church, Foxboro, Mass., are a "Cradle Roll Tea" and a "Reverse Sunday." The parish has a most successful nursery on Sundays, according to the Rev. John C. Harper, and each fall invites mothers to bring their young children to a tea to see the nursery facilities and to talk about church-home relations. This helps the children to become acquainted and to reduce the element of strangeness and fear which otherwise they might encounter when their mothers leave them on Sunday.

The "Reverse Sunday" was developed in order to enable parents to meet with teachers in their classrooms and to learn what the children were doing. Space limitations prevented parents from joining with the children. While parents are in their children's classes, the youngsters remain in church for a movie or a hymn-sing. It has been well received, according to Mr. Harper, and has brought out many parents who are not active churchgoers themselves but are concerned about what their children are learning.

THE national convention of the Religious Education Association will meet at the Palmer House, Chicago, November 24-26. Its theme is "Images of Man in Current Culture and the Tasks of Religion and Education." In addition to hearing several speakers representing theology, education, and the social sciences, conference members will meet in groups to discuss the role, resources, and potential for fostering images of man in home, school, church, and so forth. Write the R.E.A., 545 West 111 St., New York 25, N.Y., for further information.